

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Think how much we have to be thankful for. Few appreciate the number of every-day blessings; we look on them as trifles, we forget them because they are always with us."—SIR J. LUBBOCK.

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PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

THE Book of Mormon claims, in substance, that the land of America was colonized in quite early times, on more than one occasion. Once by a company of immigrants whose original home was Babylonia, and who left there when the Lord dispersed the people of that region abroad throughout the whole earth. This occurred about 2225 B.C., according to the commonly accepted chronology. The descendants of these Babylonians occupied that country until about 600 B.C. when they were all destroyed because of their wickedness. At this same time, speaking in general terms, two Jewish colonies, leaving Jerusalem, set out for the Western Continent, known to them as the "land of promise" or of refuge, and arriving safely, soon developed into flourishing communities. One of the later colonies came by the way of the Red Sea and the Pacific Ocean—the other crossed the Atlantic. These different colonizers—one company Babylonian, the other Israelitish—attained a high state of civilization, and cultivated many of the arts that appertain to such a condition of life. It is not stated in the Book of Mormon that the Babylonian immigrants were descendants of Shem, but the frequent use of Semitic names in the Jaredite records compel the inference that they were. The propositions, then, which we shall attempt to substantiate in these remarks, are:

(1.) The Jaredites were Semites, in great probability, and could have come to this country (America) already far advanced in civilization and associated arts.

(2.) The ancient ruins in America are distinctly Babylonian and Assyrianic in plan and ornamentation.

(3.) The Israelites have left there easily read memorials of their occupancy of that land in ancient times. These are the general propositions that will occupy our attention in subsequent remarks, though additional matters may be considered before closing.

The Book of Mormon makes no mention of Assyria or of its people, while the reader's attention will often hereafter be directed to Assyrian architecture when comparisons are instituted between Babylonian arts and those of the ancient Americans; and hence some further preliminary remarks are necessary; for the question naturally arises as to the grounds upon which this course can be taken consistently.

Answering, the fact is recalled that the Babylonians used bricks very largely in their building operations, while the Assyrians turned to stone as the most convenient material; and, because of the consequent difference in durability, the Babylonian structures are now generally little more than heaps of debris, while those of the Assyrians are far better preserved, and good examples of their works have been exhumed—far better as a rule than what is found among the Babylonian remains. This fact would not, however, justify some of our future comparisons did we not know that the Assyrians were largely mere imitators of the Babylonians architecturally and generally. Accordingly it transpires that when we view specimens of the arts of the former, we get a fair idea of what those of the latter were also.

Coming now to the consideration of the first of the propositions already formulated, some grounds for claiming a Semitic descent for the Jaredites, and showing at the same time the source of their civilization, will be submitted.

We are informed by some authorities that the primitive inhabitants of Babylonia belonged to the Ural-Altaic family, and that the first monarchs whose monumental records we possess had their seats at Ur on the right bank of the Euphrates. The first of these propositions is not favorable to our case, but starting with it, it is observed that the near-by neighbors of these people on the south-west were descendents of Shem; and an intermixture of population by marriage or otherwise, under primitive conditions of society, was quite natural, and hence it is that we have "clear evidence that Semitic was spoken in Ur itself at this remote epoch. Although the ruling caste was Accadian and generally wrote their inscriptions in that language, Dungi, one of their earliest monarchs, in spite of his Turanian name, has left us a short inscription in Semitic. Further, in 2280 B.C.—the date is fixed by an inscription of Assur-bani-pal's—Cudur Nankhundi, the Elamite, conquered Chaldea at a time when princes with Semitic names appear to have been reigning there.

With these people, the Chaldeans, Josephus claims a relationship

for the Israelites, saying that their first leaders and ancestors were derived from them, and they do make mention of us Jews in their records because of the kindred there is between us.

The Babylonians and the Chaldeans having practically occupied the same territory, are sometimes regarded as one and the same people, and the Babylonians who were "the Chaldeans of the ancient Hebrew prophets, were a mixed race in which the dominant element was Semitic. They were distinguished for their intellectual ability, their high civilization and martial spirit."

It is stated, further, that the Babylonian records reach back to 3000 B.C., and the earliest of them reveal the existence in Babylonia of a Semitic element, which increased until both Babylonia and Assyria were practically Semitic.

The *International Cyclopaedia* says that it is now generally admitted that the Assyrians were of the Semitic race, and Ridpath says they were "certainly" descendants of Shem.

Thus according to the most reliable history of those early nations among whom post-diluvian civilization is known to have had its first seat; and where architectural art was developed to a degree that astonishes the modern world by the magnitude and the magnificence of its palaces, temples and towers, we find everywhere present a Semitic element occupying, undoubtedly, the position either of students or of masters in the schools of art and culture from which Grecian civilization sprung; "for to Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt that Greece derived her architecture, her sculpture, her science, her philosophy—in a word—her intellectual life." So says Johnson's *New Universal Cyclopaedia*.

A race which occupied such an exalted position so early in its history, could not fail to have a fitting reflex of some of its superb mental qualities, and art accomplishments manifested in its American representatives.

Treating on the early periods of Chaldean nationality, McCabe, in his *History of the World*, says that as early as the era of Nimrod, Babylon, Erech or Orchoe, Accad, Calnah, and Ur were flourishing cities. Writing was in use; the art of cutting and polishing gems was practiced; cloths and fabrics of a delicate texture were manufactured; land and sea commerce with neighboring nations flourished; the art of working in metals was known, and astronomy was cultivated, etc. In that land and among that people, a dominating influence, as we have already seen, was soon attained by the Semites, if, indeed, it was not held by them from the very beginning.

Remarks on these points have been extended in order to make evident beyond the power of successful denial, that the use of Hebraic names in the Jaredite records is perfectly consistent with known facts of history.

The Jaredite colonists were Babylonians, and there is no really tenable ground for the view that they could not have been unmixed descendants of Shem; and the names by which they are known in history completes the evidence which shows that that patriarch was their lineal ancestor.

It is desirable also to set in clear light the fact that since they emigrated from a country where the arts and sciences were far advanced, and where a civilization of a high order flourished, it is not at all necessary, as some claim, to assign a period of ten thousand years, nor the half of it, nor, indeed, more than a small fraction of it, for the Jaredites to attain a high state of civilization with which the Book of Mormon accredits them.

Passing now to the consideration of similarities that exist between the ancient American architecture and architectural ornamentation, and the same kind of Eastern work, we find many peculiar features possessed by them in common, and among these your attention is requested to the following particulars.

1. RECTANGULAR STRUCTURES GENERALLY.

From all accounts at hand which refer in any manner to the general plan of the cities and buildings of the Chaldeans, Babylonians and the Assyrians, it is perceived that those people were thoroughly imbued with the notion that right angles should prevail in them almost exclusively.

The plan of the early Chaldean cities was rectangular. The walls that enclosed the city of Babylon were square, and all its streets crossed each other at right angles. The base of the temple of Belus was likewise a square, and the interior of the Babylonian and the Assyrian palaces was partitioned off into rooms, halls, and corridors, in accordance with rectangular forms, and the enclosed courts were also of the right angled pattern.

Remarks on this point, as it affects the people in question, are concluded with the following quotation from the *American Encyclopedia Britannica*. (Architecture.) "The plans of all the Assyrian buildings are rectangular, and we know that long ago, as now, the eastern architects used this outline almost invariably, and upon it reared some of the most lovely and varied forms ever devised." Their towers, too, it may be added, rose from square bases, and even circular structures when built, from rectangular foundations in some examples.

The ancient remains in America disclose the fact that the same plan was a distinguishing characteristic of the earliest known architecture in this country. The Mound Builders usually built square or rectangular edifices, as the remains of their structures make manifest. (*Ancient America*, Baldwin, page 17.)

The plans, also, of the royal palaces at Palenque and elsewhere, according to Stephens, are rectangular from terraces, courts and outside walls, to the rooms, halls and corridors within. The tem-

ple foundations, and the temples themselves are right angled, and the obelisks, the altars, and the inscribed slabs are cut almost without exception to the same pattern. The few variations that do occur only prove the rule. In Peru the remains show that the right angled principle in architecture prevailed also in that country, and thus it appears to have been about universally observed in America anciently. Occasional deviations are known to occur, but as the Assyrians at times erected structures that took the form of an octagon or a circle, the octagonal and circular works or edifices sometimes built by the ancient people of this land, are strictly in accord with the evidence required to sustain the proposition now before us.

2. RAISED PLATFORMS FOR THE FOUNDATIONS OF ROYAL RESIDENCES.

The palaces of Babylonia, like those of Assyria, so Ridpath and other historians say, were built on artificially raised mounds. These were often square in form, constructed of substantial masonry wholly, or in part, at least, and were carried to a height of fifty or sixty feet above the general surface.

The Assyrian palaces were "uniformly" erected on foundations of this character, but the square plan was not always preferred, Sargon's royal residence, for example, rising from a mound that took the form of an enormous capital T, which is a combination of rectangular forms. The mounds, or foundations, were terraced and generally two or three terraces composed a foundation. The ascent from the surface to the top of the first terrace, and thence from terrace to terrace was made by "broad flights of steps."

The charm of terraced architecture so captivated royalty in Babylonia, that generations after it had been first introduced in that country, Nebuchadnezzar built the famous "hanging gardens" on the terraced plan—a point that manifests the tenacity with which the ruling classes clung to the early notion of what was the proper design for royalty to execute in Babylonia architecturally, and doubtless, too, to distinguish it from that which was foreign.

It is not necessary to cite examples to make evident the fact that the building of artificial, terraced foundations for palaces was known and almost universally followed by the ancient Americans. There are a few exceptions—one where a palace was built on the natural surface without a mound foundation, but so deeply were the minds of the builders impressed with the notion that such a structure should have a mound foundation, that the earth was excavated from around it, in order to give the building the appearance of being built on a mound.

The examples just cited show what an equally irradicable hold the terraced foundation plan for palace sites had on the Babylonian and the ancient American mind. In Peru, however, the great buildings were not erected on such platforms, but the plan of an

impense tower at Cuclap in that country, is evidence that such designs were not unknown even there, and the remains of a terrace and a mound have also been found.

The ruins in various places show that the palace mounds in this country were, like those in Babylonia, built substantially, and carried to a corresponding height. The terraces are right angled, and are also ascended by "broad flights of steps." Indeed, from the descriptions, it seems that the American terraces are such accurate duplications of the Babylonian, that the builders of the former might have constructed the latter without causing any native Babylonian to suspect that the work had been done by foreigners.

(3) LONG, NARROW HALLS AND CORRIDORS.

In view of certain facts which are now to be submitted, it is not necessary to suggest that the American architecture and the Assyrian were doubtless derived in plan from one and the same source. The feature in view is so unique, that the *American Encyclopedia Britannica* was constrained to say of the Assyrian halls, in whose dimensions examples are displayed, that "in their proportions they are utterly unlike Egyptian structures, and they display the striking peculiarity of being elongated beyond anything known in other styles of architecture." For example, a hall at Kouyunjik is one hundred and twenty-two feet long, but only twenty-seven feet wide. Another is two hundred and eighteen feet by twenty-five feet, and two parallel halls at Nimroud are each one hundred and sixty-two feet by twenty-five feet. From the same work we learn that the "chambers of the Assyrian palaces have generally a length disproportioned to their width." How far back in the history of the people of the Babylonian regions one would have to go in order to find the beginning of this peculiar style in architecture, is not known; but Ridpath tells us that the compartments of the Chaldean houses were generally long and narrow, and it is in that day that authentic, secular history begins.

This same unique, architectural characteristic was observed largely by the palace builders in ancient America. In the best preserved building at Chichen-Itza, Yucatan, the front apartments are forty-seven feet long, but only nine feet wide. The "Casa del Gobernador" at Uxmal contains two principal rooms which are sixty feet long, and from eleven to thirteen feet wide. The plan that Stephens gives of the palace at Palenque shows the same feature of disproportion in most of its halls and rooms.

(To be continued.)

IN every part and corner of our life, to lose oneself is to be gainer; to forget oneself is to be happy.—R. L. STEVENSON.

THE THANKFUL MONTH.

SEPTEMBER, russet-haired and crowned with vine leaves, her arms full of ripened fruit, her garments odorous with fragrance, is one of the loveliest daughters of the year. We look forward to her coming expectantly; she brings with her long moonlit nights breathing dewy odors and soft, warm airs; she comes full-handed, and we greet her coming—as we greet that of her sisters—as a matter of course. Golden glories of harvest wave around her; boughs laden with rose-red, golden-yellow, and purple fruit make triumphal arches along her path. The mirth and jollity of harvest home is in the land, and man rejoices in bountiful crops and well-filled barns.

We are prompt with our complaints if now and then September's sunbrowned arms are less heavily laden than usual. We grumble lustily if harvest promises are less opulent than they were formerly; if grub and worm have caroused too unsparingly, if the skies have been too liberal with showers, or the sun too prodigal of heat. But when all things combine to make life pleasant, when the earth runs riot with bud and blossom, fruit and fast-ripening grain, then—well, we take all these good things, and treat their coming as a matter of course.

Why should they be a matter of course? What have I, or you, what has any man done that earth should glow with beauty, should send up fragrant odours, should hang luscious fruit upon the bending boughs for his delectation? Surely if we are so ready with our fault-finding when the months bring lighter burdens than usual of the good things so liberally bestowed upon us, we might at least be equally ready with thankful recognition of a bounty that without a shadow of desert on man's part has gone on supplying his needs through the hoary ages of the past, and supplies them still, even though his grudging soul never gives birth to a single thankful thought.

What would this life of ours be like if Chance ruled our destinies? If, for instance—Autumn might or might not succeed Summer, Spring might or might not follow Winter? A weary world that would truly be, my masters, left to the buffeting of an unknown yet all-pervading caprice.

So while September gets her palette out, and mixing thereon tints of orange and scarlet makes the woodlands things of even greater beauty than they were, let us with grateful hearts acknowledge our indebtedness to the Giver of all good things, and, for at least once in our lives, be thankful.—*Lewis's Magazine*.

GREATNESS of mind is not shown by admitting small things, but by making small things great under its influence. He who can take no interest in what is small will take false interest in what is great.—J. RUSKIN.

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THURSDAY, SEPTEMBER 29, 1910.

OUR MOTHER IN HEAVEN.

"A SMALL child with questioning eyes of blue, holding a thought in leash, leaned confidently on the bosom of her mother, and with a voice full of repressed feeling, asked:

"'Why don't you tell me 'bout the Heavenly Mother? Don't *she* give us anything?'

"A thrill of strange rapture shot through the heart of the mother as she pressed her child to her breast and inaudibly prayed that she might be able to give her a true and worthy thought. Then from her book of memory, she read in subdued tones, as follows:

"'I knew a little girl once, almost like you, who thought about her Heavenly Father, how good and great he was, but ever and ever alone through eternity, with no one to understand Him and none to love. How understandingly men, women and little children on the earth, and angels in heaven loved each other; birds and beasts had their kind, but God had no one to love Him! How solitary and gloomy for Him to sit ever alone in heaven! This overwhelming thought of the solitude of God oppressed her little heart; it would not leave her. Overcome with sadness, she cast herself on the moist grass and sobbed herself to sleep, while in her dream a white-robed angel came and whispered something in her ear, and she awoke and arose, and with a voice of gladness cried exultingly,

"'O, Heavenly Mother, I have found you! Strange I did not know: that no one told me! Why, there must be a Heavenly Mother if there is a Heavenly Father!'

"Can anyone conceive of a Divine Father without including a Divine Mother in the conception? No more than we think of a child without involving the idea of a mother and father. People prate glibly of a 'Parent' in heaven—yet look with compassion on the child who has only a *parent* on earth. The love of God is often illustrated by showing what an earthly father will do for a child. But, does a mother do less?

"When we draw nearer the Divine Man, lo! a Divine Woman is smiling down upon us! Much that is plaintive in music, sad in poetry, and pathetic in art, is the expression of the soul's instinctive sigh for a Divine Mother. In the Father's many mansions we shall find Her and be satisfied."—*Golden Age*.

The foregoing brief treatise gets right at the heart of the matter in a simple and direct way. It does seem strange, indeed, that sensible, reasoning, liberal and high-thinking people should have overlooked the Motherhood of God. It is stranger still that when the fact is brought to their attention they should fail to rejoice, and even will frown down the thought. As showing the orthodox Protestant view of this really sublime subject, we are pleased to append an extract from a pamphlet setting forth Elder B. H. Roberts' answer to the Ministerial Association's review of the First Presidency's "Address to the World."

"One other item in which we offend these reverend gentlemen is that we believe Jesus had a Father as well as a Mother. Now, gentlemen, honestly, is it any worse for Him to have had a Father than it is for Him to have had a mother? You concede that He had a mother; that His body grew as your's did, in the womb of His mother; that He came forth of the womb by birth-pains; that He suckled at the breast of woman; that through the months and years of infant weakness He was watched and guided by the hand of a loving mother. Tell me, is it true, that in your philosophy of things it is all right for Jesus to have a mother, but a terrible sin and blasphemy to think of him as having a Father? Is not fatherhood as sacred and holy as motherhood? Listen, people, there is something else. Having objected to our idea of Jesus having a Father, these peculiarly pious gentlemen turn now and object to our faith because we believe that we have for our spirits a heavenly mother as well as a heavenly father! They quote in part, that splendid hymn of ours on heavenly motherhood, the great throbbing hunger of woman's soul, and which was given to this world through the inspired mind of Eliza R. Snow; the hymn known to us as, "O My Father."

"In the Scripture we read: 'We have had fathers of the flesh, and we did give them reverence, shall we not much rather be subject to the Father of spirits and live?' So that we know we have had a father to our spirits: but because we hold that the spirits of men have had also a mother in heaven, as well as a father, behold these reviewers complain against us. Now observe the peculiar position of these critics: It is all right for Jesus Christ to have a mother, but it is all wrong for Him to have had a father. On the other hand, it is all right for men's spirits to have a Father in heaven, but our reviewers object to our doctrine of their having a mother there. I sometimes wonder what in the world is the matter with you, gentlemen."

The particular point to which Elder Roberts makes answer in the foregoing paragraph is brought out by the declaration of the Ministerial Association in regard to the "Mormon" idea of Deity, as follows: "But when the full doctrine of the Deity, as taught in Mormon congregations, is known, it will at once be seen that no Christian can accept it. In fact the Mormon Church teaches:

* * * That Jesus Christ was physically begotten by the Heavenly Father, of Mary, His wife; that, as we have a Heavenly Father, so also we have a Heavenly Mother"; and to support their statement they quote the last two stanzas of "O My Father." In their eagerness to misrepresent us, these self-appointed teachers are scarcely ever able to limit themselves to statements of fact. It is even so in this case, although the instance cited, to which Elder Roberts replies so well, shows that they do have some understanding of the doctrine of the Motherhood of God, as taught by the Latter-day Saints. The statement that no Christian can accept this idea of Deity, is presumptuous and too sweeping. Many Christians do accept it, but very few preachers outside of the Church of Jesus Christ of Latter-day Saints have sufficient faith to teach it. It is rather the business of sectarian preachers to keep their flocks from learning too much; for the more people learn the better able they are to take care of themselves, and the less use they have for cant, which is "the use of religious phraseology without understanding or sincerity; empty, solemn speech, implying what is not felt; hypocrisy."

The Lord said to Moses: "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them: and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually they were created and made according to my word." (Pearl of Great Price, page 12.)

That clears up the seeming contradiction between the first and second chapters of Genesis. To read in the first chapter of Genesis, of the creation in all its phases, including the creation of man (Gen. 1:27) and then to read in the very next chapter that man had not as yet been created, has started many investigators on the road to doubt. But this passage from the Pearl of Great Price, throws light on the subject. From the days of the Primitive Church, even until the beginning of the nineteenth century, when revelation from God was resumed, the double story of Creation has puzzled Bible students, and many and ludicrous are the theories advanced in attempts to solve it. The answer is found in the fact that "many plain and precious parts" have been lost from the Scriptures in their transmission through the ages. Some of these deletions were from Genesis, rendering the story of the beginning rather perplexing than enlightening. But God has now

given the key: There were two creations, the first spiritual and the second natural; and these two creations were counterparts. Whatever God did in the first creation, the spiritual, He did, also, in the second, the natural or earthly creation. If in the first case, "God created man in his own image, male and female," so in the second case He "created man in his own image, male and female." Now, if there is no female in the Godhood, how could the female be created in Godly likeness? The conclusion is so inevitable that we need no longer wonder at the exultation that filled the heart of the poetess when she sang:

"In the heavens are parents single?
No; the thought makes Reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there."

And what is there in the natural man or woman that revolts at the idea of a Heavenly Mother? The sublime attributes which we ascribe to Deity, are just those which have immortalized the name of mother. Fatherhood and motherhood are co-equal in sacred office on earth, but childhood wants mother. That's why babes delight to hear of the Heavenly Mother. The poet, Wordsworth, had a remarkably clear spiritual vision, as his "Intimations of Immortality" charmingly testifies. He sang:

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

And yet, while it may be true, that man drifts farther and farther away from the influence and impression of that "imperial palace whence he came," there is something, if faint and indefinable, that calls out for such a being in the eternities as he knew in the days of his infancy when heaven shone around him.

"Who taught my infant lips to pray,
To love God's word and holy day,
And walk in wisdom's pleasant way?
My Mother."

An unknown author has said, "Not only from the mouths of babes and sucklings has the cry gone forth for a Mother in heaven. Men, strong and brave, have yearned to adore her. The heart of man craves this faith and has from time immemorial demanded the deification of woman." It doesn't take from our worship of the Eternal Father, to adore our Eternal Mother, any more than

it diminishes the love we bear our earthly fathers, to include our earthly mothers in our affections. In fact, the love of one is a complement of our love for the other. We honor woman when we acknowledge Godhood in her eternal Prototype. And, man may never hope to reach the high destiny marked out for him by the Savior in these encouraging words: "Be ye perfect, even as your Father which is in heaven is perfect," without woman by his side; for "neither is the man without the woman, neither the woman without the man, in the Lord." Then let us respond to the lofty theme of George Griffith Fetter:

"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.
An infant, when her love first came—
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother!"

MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference was held in the Lecture Hall, Kingston Square, Hull, September 25th, 1910. There were present President Rudger Clawson of the European Mission, Sister Gay Clawson, President Joseph W. Clark of the Newcastle conference, President Thomas E. King of Hull conference, and fourteen traveling elders.

The morning session commenced at 10:30. After singing, prayer was offered by Elder William C. England. While the Sacrament was being administered by Elders James T. Bigler and William H. B. Maughan, a quartet was rendered by Elders Bailey, England, White and Brother George Norman.

President King welcomed all present, after which the labor and statistical reports for the past six months were read and accepted. President King then presented the general and local authorities, who were unanimously sustained.

Elder D. Chester Loveland, who had been laboring at Driffield, had met many people and had some good opportunities of explaining the gospel. Bore testimony that he knew the gospel was true.

Elder Elmer W. Smith reported that in the Selby district they were meeting with much success. Was thankful that he had been counted worthy to come into the world to proclaim the gospel.

Elder Hyrum B. Harris of the Barton district said he was pleased to have the opportunity of coming out into the world, and felt that he had allayed some prejudice, and felt well in the work.

Elder Joseph S. McCann had enjoyed his labors at Grimsby.

Things are looking bright there at present. All the organizations are doing well. Encouraged all to do their best, stating that God is just and will consider circumstances.

President Clawson said he was pleased to meet with us in conference, and to hear the reports and testimonies of the elders who addressed us. Spoke on revelation, showing the inconsistency of the idea that we do not need revelations and prophets in this enlightened age, by using examples from the scriptures. Also showed how unreasonable it is to think that Christ, in speaking to Peter (Matt. 16: 17), meant that He would build His Church on Peter. He meant He would build it on the Rock of Revelation. The speaker also dwelt on the organization of the Church, showing that God's house is a house of order. God is no respecter of persons, and looks after the women as well as the men. Sin is sin, and it is just as bad for a man to sin as it is for a woman.

After singing, the benediction was pronounced by Elder John R. Watson.

The afternoon session commenced at 2:30 by singing. Elder William H. B. Maughan offered prayer. Elder James T. Bigler said he thought the Gainsboro' branch was in a good condition at present. Encouraged all to obey the gospel and to live lives which would be examples for the people of the world to follow.

President Joseph W. Clark of the Newcastle conference advised all against procrastination. Do not come in at the eleventh hour, but be ready at all times, and accept truths when they are presented. No one is forced to accept the gospel, as we all have our free agency to do as we please.

"School thy feelings," was sung by the quartet.

President Clawson said he thought that our life's history was written in our mortal bodies. Spoke concerning the habit of using tobacco and liquor, and showed the harm that comes from using them. "Overcome and master these bad habits. They are expensive and no good comes from them." Related an incident which showed the power and influence of these bad habits. "There should be no such word as 'fail.' If we say we can't overcome these habits then we fail, so let us prove ourselves the masters." The speaker also spoke on baptism, proving from the Bible that it is for the remission of sins, and Christ taught, "One Lord, one faith, one baptism"—that there was only one way and not many. Christ's doctrine never was popular, and never will be until sin is vanquished. "Latter-day Saints are Christians and teach Christianity. We teach from the Bible and will stand or fall by the same. Jesus never forced anybody to accept His teachings, but persuaded them and that is all He could do. The Latter-day Saints do the same.

After singing, the benediction was uttered by Elder Shirley P. Jones.

The largest crowd that has ever met at our conference here

assembled when the evening services began at 6:30. Elder Elmer H. Bailey offered the opening prayer.

Elder Kendall U. Brown, who had been laboring at York and was released to return home, was thankful that he had been permitted to come out into the world as an ambassador of the truth. Things are going on nicely in the branch. All organizations are doing good work, especially the Relief Society. He said the gospel is truly the power of God unto Salvation. People misunderstand the term "being born again." The Scriptures plainly teach that we will have to be obedient and be born again before we can get the spirit of truth. The gospel to-day should be just the same as it was when Christ taught it on earth.

President King said he knew that Jesus Christ was the Son of God, and remarked that many people said the same, but they did not really believe it. Some people think the Latter-day Saints are man-worshippers, because they revere the name of Joseph Smith, but this is not so. They worship God and give Him all praise for the things they accomplish.

Sister Emmie Thompson sang "The Light Beyond," in an able manner.

President Clawson began by saying he did not know what he was going to speak about, but expected the Spirit of the Lord to direct him. Commented on written sermons, saying, "Treasure up knowledge and God will bring it forth in time of need." He said the Church is a benevolent association, and spoke of the Relief Society as being organized for that purpose. Referred to the tenth commandment, "Honor thy father and thy mother," etc., and to illustrate explained how the old folks were cared for in Utah. Again referring to the poor, said Christ labored among the poor and expected us to look after them. Spoke of the parable of Lazarus and the rich man as being a lesson to the rich as well as the poor.

After singing, President Clawson pronounced the benediction and conference was adjourned for six months.

On Saturday afternoon, in Forester's Hall, President Clawson met with the elders in Priesthood meeting, where the elders gave in their reports and expressed themselves regarding missionary work. Some very important instructions were given by President Clawson. He also answered several questions to the satisfaction of all.

JOHN R. WATSON, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Ralph H. Jones and J. T. Hammond, Jr., of the British mission, have been honorably released and sailed for home September 24th, 1910, per s.s. *Celtic*.

Successful Social.—A social was held in the new hall of the Latter-day Saints in St. Michael's Road, Northampton (Birmingham conference), September 1st, 1910, to show love and esteem to Elder Elisha Peck, Jr., who has labored for the past seven months in this branch. His labors have been appreciated by saints and friends in this part. A splendid program was rendered by the saints, assisted by a number of friends. Some nice tokens of friendship were presented to him from the elders and saints and friends of this city, with a few appropriate remarks by Elder James E. Wiggill. There were about seventy-five people present.

Elder Conducts Service at Methodist Chapel.—Elder J. B. George, writing from Chester-le-Street (Newcastle conference), says: "While spending a few days with my people in Gressenhall (Norwich conference,) I was asked by some of the local authorities of the United Methodist Chapel if I would take the services on the evening of September 4th and explain to them some of the principles of 'Mormon' doctrine. I accepted the opportunity and was permitted to explain a portion of our belief to a well filled house, and a great many expressed themselves as being well pleased with the services and gave me, or any of our people, an invitation to come to their chapel again."

District Meeting.—An interesting district meeting was held in the Temperance Hall, Hanley branch (Birmingham conference), on September 4th, 1910. Two sessions were held, one at 2:30 p.m., and another at 6:30 p.m. President Thomas F. Greenwood and seven traveling elders were in attendance. Elder James F. Turner of the Liverpool conference occupied the fore part of the afternoon session, relating the conversion and experience of his father in this land some forty-five years ago, and bore testimony of this latter-day work. Elder Frank T. Griffin spoke briefly upon the first principles of the gospel, and placed special emphasis on being born again, as taught by Christ. The evening service was largely attended, there being present, over one hundred, more than half of whom were investigators. Elder Elisha Peck, Jr., addressed the congregation, touching upon the personality of God, and explained thoroughly the kingdom of God, as established in the days of Christ. President Greenwood then commented on the remarks of Elder Peck, and spoke of the apostasy, and how the gospel was annihilated by the Roman power, and bore testimony of its restoration in this dispensation through the instrumentality of the Prophet Joseph Smith. An impressive, peaceful, and soul-developing influence was enjoyed by those in attendance, and all felt that there is much in life to live for.

Baptisms.—Two souls were added to the fold at Carr Mill Lake,

St. Helens branch (Liverpool conference), Saturday, September 24th, 1910, Elder James F. Turner performing the ordinance.

On Sunday, September 25th, a baptismal service was held at "Deseret," High Road, South Tottenham, London (London conference), when Elder W. J. Young baptised one person, Elder E. R. Dimond one, and Elder George E. Anderson, two.

A baptism was held at No. 40 Donegal Street, Belfast (Irish conference), on Friday, September 23rd, 1910. Two new converts were added to the Church by baptism. Elder Leonard S. Miles performed the ceremony.

One more soul was added to the Church by baptism on Sunday, September 25th, 1910, at the Turkish Baths, Coventry (Birmingham conference), Elder Alma Buttane officiating.

A baptism was held in the sea at Gullane, Haddingtonshire, Scotland (Scottish conference), September 23rd, 1910, at which one person was baptised, Elder Charles D. McAlister officiating.

At a baptismal service held at the Gorbals Baths, Glasgow (Scottish conference), two converts were baptised, Elder Walter L. Wilson officiating. A number of saints and friends were present.

A baptismal service was held at the High Street Baths, Sunderland (Newcastle conference), on the evening of September 22nd, 1910, in which eight souls were added to the Church, Elder E. S. Grant officiating.

There was a baptismal service held, Sunday, September 25th, in the George Street Turkish Baths, Hull, when four new members were added to the Church. Elder William C. England performed the ordinance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXV.—JOHN'S EPISTLES.

Text: John 1: 11.

I. TO WHOM WRITTEN.

II. SUGGESTIVE PASSAGES TO CONSIDER AND TO MEMORIZE:

1. I. John 1: 6, 7; 2: 3, 4, 5, 9, 10, 11, 15, 16, 17; 3: 13, 14, 15, 16; 4: 7, 8; 5: 7: 8, 9;
 2. II. John 1: 9, 10, 11.
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